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A REPLY

The courtesy of the Editors has enabled me to see the above note before its publication and to reply to it in a few words:

I did not "suggest" the reading al-Muḳammiṣ (with *i*). In the passage referred to I merely discussed the bearing of the variant al-Muḳammiṣ (with *s* instead of *ṣ*) on a conjecture of Harkavy. The pronunciation al-Muḳammas (with *a*) which Dr. Hirschfeld prefers is just as acceptable to me.

The name Sirīn is, of course, quite familiar to me, but Serene can have nothing to do with it. For the name of our sectarian is written שִׁרְיָנִי, and whether my derivation from *Suryāmī* be correct or not, it is undoubtedly a *Nisbe* and indicates, as in the case of the other sectarians, a place.

The description of the Arabian Jews as "sons of the desert, men of the sword, soldiers, warriors" is a quotation from Graetz for which I am not responsible. I deserve, however, Dr. Hirschfeld's criticism for having spoken of the Jews of Arabia as "nomads." This mistake, in which I must have been unconsciously influenced by Graetz, is the more grievous as in the same volume of the REVIEW (p. 251) I myself emphasized the settled condition of the Arabian Jews. As to whether these Jews were ignorant or not, depends entirely on the standard that is applied to them. The Jews of Arabia, to be sure, knew more of Judaism than did the Arabs who were deeply influenced by them, but they were ignorant, when compared with the Jews of Babylonia. In the same way I referred in my article (p. 208) to the ignorance of the Persian Jews who in point of Jewish knowledge were I have no doubt in no way inferior to the Jews of Arabia.

However, all this does not affect the main issue. My object was to show that the rise of Jewish sectarianism in the lands of

Islam was due to a similar process within the Mohammedan community and to prove, against Graetz, that the Arabian Jews, who in their native land submitted to the authority of the Geonim (see my note "The Jews of Arabia and the Gaonate" this REVIEW, 249 ff.) and outside of it do not seem to have attained to any influence, cannot have been responsible for a movement defying the acknowledged authorities and bearing the impress of an entirely different environment. This thesis I fully and unwaveringly uphold. The close resemblance between this form of Jewish sectarianism and the corresponding heterodox tendencies in Islam which will be brought out in detail in the continuation of my "Studies" will I believe convince even the most sceptical. I am happy to say that, without these additional proofs, my theory which was in the main anticipated by Harkavy (comp. p. 185 of my article) has found the unqualified approval of men like Nöldeke, Goldziher, and Barth.

New York

ISRAEL FRIEDLAENDER